Is the *Adhān* [Call to Prayer] Required for One Who Has Heard It from Another Place?

Imām ʿAbd al-ʿAzīz b. ʿAbdillāh b. Bāz

Question no. 4177

His Eminence, the first question from the questioner says: "Your brother for the sake of Allāh, Yaḥyá Moḥammad Jābir Zaydānī, says: If a person is in a *Jamāʿah* [group] and hears the *Adhān* [call to prayer], is he required to give the *Adhān* himself, or is the *Adhān* he heard from another *Muʾadhdhin* [caller to prayer] sufficient for him?"

Answer:

In the Name of Allāh, the Most Merciful, the Bestower of Mercy. All praise is due to Allāh, and may prayers and peace be upon the Messenger of Allāh ﷺ, upon his family, his Companions, and those who are guided by his guidance. To proceed:

If a person is with a *Jamāʿah* [group] and hears the *Adhān* from any *Masjid* [mosque], then it is obligatory upon him and upon the group to respond

to the *Adhān* and proceed to the *Masjid* [mosque]. They should not pray in their own place, and there is no need for another *Adhān* or anything else. Rather, they should go to the *Masjid* whose *Adhān* they heard, if it is near to them such that they are able to reach it and pray with its people. If the *Adhān* is given in the natural voice, then in most cases the *Masjid* is nearby. But if it is given through a loudspeaker, it may be far away, and the sound may have reached them from a distance.

So, the point is that it is obligatory for them to go to the *Masjid* if that is possible. But if it is far away, such that they cannot reach it except after the prayer has passed, due to its distance, and because they only heard the sound through the loudspeaker coming from afar, then that *Adhān* is sufficient for them, and the *Iqāmah* [call announcing the commencement of the prayer] alone will suffice. This is because the intended purpose is the hearing of the *Adhān* and the existence of that which calls the people to the prayer and informs them of its time, and that has already been achieved.

Presenter: "He also says in the letter: 'Is he required to give the *Adhān*, or should he give the *Iqāmah* on the basis of the *Adhān* that he hears from around him? Please benefit us.'"

Shaykh: "That is sufficient."

Presenter: "This means that it is near him."

Shaykh: "What is intended is that the *Iqāmah* is sufficient for him, if it is not feasible for him to pray with the people, due to illness, or because he is a guard, or for something similar. In that case, the *Adhān* is sufficient

for him, and he gives the *Iqāmah*, meaning that he performs only the *Iqāmah*.

But if he is in a place that is near, such that he is able to reach the place from which the *Adhān* is given and pray with the people, then it is obligatory upon those who hear the *Adhān* to respond, due to the *Ḥadīth* [Prophetic narration]: '*Whoever hears the call and does not respond, then there is no prayer for him except with an excuse.*' This is what the Prophet ﷺ say.

So what is obligatory upon the one who hears the *Adhān* is that he respond to the *Muʾadhdhin* and proceed to the *Masjid*, or to the place where the *Jamāʿah* [congregational prayer] is established, so that the congregation may be strengthened in number, so that gathering upon obedience to Allāh may be achieved, and so that compliance with the command of the Prophet ﷺ regarding attendance at the *Jamāʿah* may be attained.

However, if there is an impediment, such as illness, fear, or his being a guard over property in his care and thus unable to go, or because the place is far and they heard the sound from a distance due to the loudspeaker, and they cannot reach it except after the prayer has passed them by, then they should pray in their place and suffice with the *Adhān*. If they give the *Adhān*, then there is no harm. If they give a second *Adhān*, then there is no objection, because it is *Khayr bilā Sharr* [good with no evil in it], especially when the place is far. But if they suffice with the *Adhān*, then it is enough, and they need only give the *Iqāmah*. Accordingly, the one who remains behind due to illness, fear, or something similar should establish the prayer with the *Iqāmah* and suffice with the *Adhān*.